Period 47-8

the Alliance Witness

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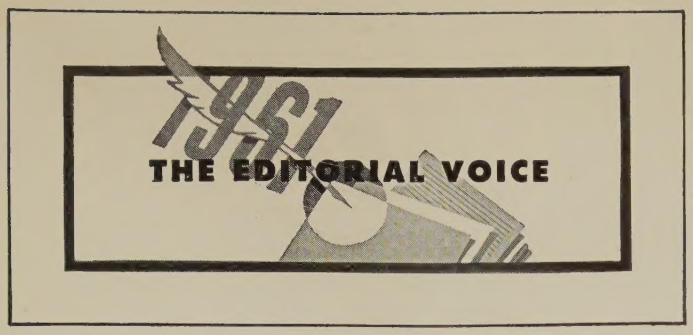
LAC TRIBESWOMAN (see page 19)

SEP 6 1961

In this issue

The Sins of the Servant

By Rev. George B. Duncan



THE FREEDOM OF THE WILL

I believe in the freedom of the human will.

It is inherent in the nature of man that his will must be free. Made in the image of God who is completely free, man must enjoy a measure of freedom; and this enables him to select his companions for this world and the next; it enables him to yield his soul to whom he will, to give allegiance to God or the devil, to remain a sinner or become a saint.

And God respects this freedom. God once saw everything that He had made, and behold, it was very good. To find fault with the smallest thing God has made is to find fault with its Maker. It is a false humility that would lament that God wrought but imperfectly when He made man in His own image. Sin excepted, there is nothing in human nature to apologize for. This was confirmed forever when the Eternal Son became permanently incarnated in human flesh.

So highly does God regard His handiwork that He will not for any reason violate it. For God to override man's freedom and force him to act contrary to his own will would be to make a mockery of the image of God in man. This God will never do.

Our Lord Jesus looked after the rich young ruler as he walked away, but He did not follow him nor attempt to coerce him. The dignity of the young man's humanity forbade that his choices should be made for him by another. To remain a man he must make his own moral choices; and Christ knew this and permitted him to go his own chosen way. If his human choice took him at last to hell, at least he went there a man; and it is better for the moral universe that he should do so than that he should be jockeyed to a heaven he did not choose, a soulless, willess automaton.

God will take nine steps toward us, but He will not take the tenth. He will *incline* us to repent, but He cannot do our repenting for us. It is of the essence of repentance that it can only be done by the one who committed the act to be repented of. God can wait on the sinning man; He can withhold judgment; He can exercise long-suffering to the point where He appears "lax" in His judicial administration; but He cannot force a man to repent. To do this would be to violate the man's freedom and void the gift God originally bestowed upon him.

Where there is no freedom of choice there can be neither sin nor righteousness, because it is of the nature of both that they be voluntary. However good an act may be, it is not good if it is imposed from without. The act of imposition destroys the moral content of the act and renders it null and void.

For an act to be sinful the quality of voluntariness must also be present. Sin is the voluntary commission of an act known to be contrary to the will of God. Where there is no moral knowledge or where there is no voluntary choice, the act is not sinful; it cannot be, for sin is the transgression of the law and transgression *must* be voluntary.

Lucifer became Satan when he made his fateful choice: "I will ascend above the heights of the clouds; I will be like the most High." Clearly here was a choice made against light. Both knowledge and will were present in the act. Conversely, Christ revealed His holiness when He cried in His agony, "Not my will, but thine, be done." Here was a deliberate choice made with the full knowledge of the consequences. Here two wills were in temporary conflict, the lower will of the Man who was God and the higher will of the God who was Man, and the higher will prevailed. Here also was seen in glaring contrast the enormous difference between Christ and Satan; and that difference divides saint from sinner and heaven from hell.

But someone may ask, "When we pray, 'Not my will, but Thine be done,' are we not voiding our will and refusing to exercise the very power of choice which is part of the image of God in us?" The answer to that question is a flat No, but the whole thing deserves further explanation.

No act that is done voluntarily is an abrogation of the freedom of will. If a man *chooses* the will of God he is not denying but exercising his right of choice. What he is doing is admitting that he is not good enough to desire the highest choice nor wise enough to make it, and he is for that reason asking Another who is both wise and good to make his choice for him. And for fallen man this is the ultimate use he should make of his freedom of will.

Tennyson saw this and wrote of Christ,

> *Thou seemest human and divine,*
> *The highest, holiest manhood, Thou;*
> *Our wills are ours, we know not how;*
> *Our wills are ours, to make them Thine.*

There is a lot of sound theology in these words—"Our wills are ours, to make them Thine." The secret of saintliness is not the destruction of the will but the submergence of it in the will of God.

The true saint is one who acknowledges that he possesses from God the gift of freedom. He knows that he will never be cudgeled into obedience, nor wheedled into doing the will of God like a petulant child; he knows that these methods are unworthy both of God and of his own soul. He knows he is free to make any choice he will, and with that knowledge he chooses forever the blessed will of God.

The Sins of the Servant

A SERMON ON PSALM 19:13

By REV. GEORGE B. DUNCAN

WE have an extremely solemn and heart-searching word. God's anger and God's withdrawing of Himself are an aspect of truth we seldom pause to ponder, yet it is found on page after page of Scripture. In the Book of Hosea (5: 15) God says, "I will go and return to my place, till they acknowledge their offence, and seek my face." Not only is God angry, but God is withdrawn.

But what is it that veils the light of the countenance of God from His children? What is it that makes God angry? We know the answer in a single word: sin. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

The theme that God has laid on my heart is *the sins of the servant.* "Keep back thy servant also from presumptuous sins; let them not have dominion over me" (Psa. 19: 13). The sins of the servant are named *presumptuous sins.* I am assuming that every true Christian is concerned with the service of God, and that in some measure we covet the name that Paul rejoiced in when he called himself "the servant of Jesus Christ."

I believe that the sins of the servants of God show themselves in a threefold direction:

1. A Failure in Relationship

The first is in the servant's relationship to the Master of the house. You recall the words of the Queen of Sheba concerning Solomon, "Happy are these thy servants, which stand continually before thee." The place of the servant was to stand in the presence of the master.

The psalmist says, "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God" (123: 2). Here, watchful and wakeful, the servant demonstrates his availability for his master's service. What presumption it would be for a servant to say "I have no time for this!" Yet how many of us say that we have no time for prayer, no time for Bible study. We have no time to stand in the presence of our Master—we who call ourselves His servants.

We have all the time there is. Out of the twenty-four hours that make up day and night some eight hours may be spent in bed and eight may be spent at work, leaving eight hours over. And out of those eight hours the vast majority of professing Christian people in this Christian land—and among those, a vast number of us who call ourselves evangelical and converted men and women—have no time, we servants of God, to stand in the presence of our Master. What kind of a servant is this, who never stands in the presence of his master? And if his master be royal, what presumption; if his Master be God, what blasphemy!

Do you recall the words about Absalom? He "dwelt two full years in Jerusalem, and saw not the king's face." Two full years. How long is it, servant of God, since you stood humbly as a servant for any considerable period of time in the presence of your Master? The church has forgotten that there is a Master of the household, and the servant never stands in His presence.

The second failure is in his relationship to the members of the household. Not only is there a Master, there are other servants. There can be, and there often is, failure here. On my tours, which have brought me into so much closer touch with the missionary task of the church, I was somewhat startled to find that among the missionary force the greatest problem is not in the exigencies of the climate or the indifference of the people, but in the achieving of a happy, healthy, harmonious relationship with one another. Yet it is the witness that the Christian can bear at this very point that carries almost more weight than any other.

"I pray . . . that they all may be one," said Christ in His great prayer, "that the world may believe." There are two ways in which, at this point, failure comes. I believe it comes *of making demands within our fellowship which are utterly selfish.* So often such people are exacting and unreasonable, the kind of Christian who insists that his way is the right way and that if everybody else will not play his game then he will not play. The kind of doctor in the mission hospital, of whom I heard, to whom was sent nursing sister after nursing sister, all to be broken by him and sent home.

Failure comes too *of setting limits upon our forgiveness,* which is utterly sinful. Do you set any limit on your forgiveness? Is there another Christian with whom you are not on speaking terms? Is there somebody whom you cut in the street? What of the good name that you destroyed with the poison of your tongue? Perhaps you are even

This message was given to the annual Keswick Conference in England.

now cursing the speaker in your heart for mentioning such a thing? The reason: you did not forgive; you would not forgive; you do not forgive. The failure in your life as a servant of God is a failure in relationship to the members of the household.

The word of God to you and to me in such a situation is to point us to the standard set by yet another Servant, who set no limit to the amount of injury He was prepared to receive; the Servant whose mind Paul urged should be in us, "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (A.S.V.).

But the sin of the servant may be not only a failure in relationship; it can be—

2. A Failure in Responsibility

It is worth noticing that Christ's severest condemnation fell not on those servants who did wrong or who made mistakes; those He seldom condemned, though He might have corrected; but His severest condemnation fell on those servants who did nothing.

Think for a moment of the *tasks which the servant receives.* What are servants for, but to serve? And with the tasks, the tools and the equipment are always given. It matters not what tasks the servant be given, the master sees to it that the tools are provided: the typewriter for the secretary, the operating room in the hospital for the surgeon, the bus for the driver, and the Spirit of God for the Christian. And as we face the work to which God sets His servants, we find that God's gift to enable the tasks to be fulfilled lies in the gift of the Spirit of God, given to every believer. For "if any man have not the Spirit of Christ, he is none of his."

But it is not enough to have the tools. We have to make certain of their functioning. The failure in responsibility is primarily a failure that can be defined in terms of a *grieved Spirit of God,* failure to allow the Holy Spirit to do the very things for which He has been given. In the Holy Spirit there are ministries of grace, there are things that He longs to do in each and every servant: to instruct us, to help us in our praying, to make real and actual the authority of the Lord, to enable us to live now the quality of life we should live and certainly will live hereafter.

There are not only ministries of grace, there are also diversities of gifts, certain special abilities which He gives to certain individuals, differently and sovereignly. But in addition there is one universal gift which He gives to all—the gift of the love of God, which He sheds abroad in our hearts. What a mighty gift! So the task of the servant is to allow the Holy Spirit to fulfill His ministry and then to use the gifts He has given, and supremely the gift of love.

"See how these Christians love one another!" it was said. Is your life as a church one warm, throbbing concern in grace and kindness for others; or is there a harsh orthodoxy, a fanatical zeal, a rude intrusion?

And there is also *time the servant requires.* Is not this a servant's sin, to take of the time that is his master's and use it for himself? Work is to be thorough; work is to be faithful; if it is to be done it takes time. Yet possibly the most common excuse the Christian Church is making today is "I haven't time." That is seldom true. One modern invention which has smashed that old, watertight excuse is the television set. I have not yet come across a home into which a television set has been introduced where they have not time for viewing. You have no time for prayer: that is a lie. You have no time to read your Bible: that is a lie. You have no time for Christian fellowship in your church, as distinct from Christian worship: that is a lie. You have no time for Christian service: that is untrue. And until we get a clarified, renewed vision of the preciousness of the gift

(Continued on page 6)

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District Conferences

District and Prayer Conferences of The Christian and Missionary Alliance will be held as listed below with the deputation from the Board of Managers. Please pray for these important gatherings.

New England District. West Hartford, Conn., September 18-21. Rev. L. L. King.

Northeastern District. West Hempstead, N. Y., September 11-15. Rev. G. H. Johnson.

Eastern District. Williamsport, Pa., September 18-21. Rev. Gilbert H. Johnson.

Western Pennsylvania District. Erie, Pa., September 18-21. Rev. B. S. King.

South Atlantic District. Greensboro, N. C., September 11-15. Rev. L. W. Pippert.

Southeastern District. Lake Swan, Fla., September 19-22. Rev. W. F. Smalley.

Central District. Greenville, Ohio, September 11-14. Rev. L. L. King.

Southwestern District. Longview, Tex., September 26-29. Dr. Nathan Bailey.

Western District. Davenport, Ia., September 25-29. Rev. L. W. Pippert.

Northwestern District. Sidney, Mont., October 3-6. Dr. K. C. Fraser.

South Pacific District. Hawthorne, Calif., September 18-21. Dr. Nathan Bailey.

Pacific Northwest District. Wenatchee, Wash., October 2-6. Rev. B. S. King.

Western Canadian District. Chilliwack, B. C., September 13-18. Dr. Nathan Bailey.

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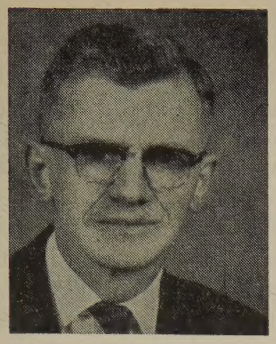
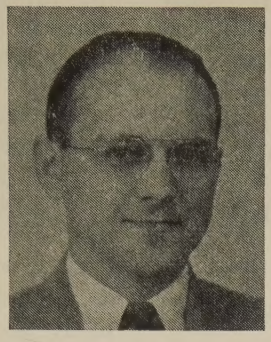


David Schuman, superintendent, Bronx Messianic Center, Bronx, N. Y.



George Gruen, superintendent, Alliance Jewish Fellowship, Philadelphia, Pa.

Witnessing to God's Chosen People

What you can do . . .

By REV. GEORGE GRUEN

MORE than two thousand years before Christ God called out a man through whose seed He would make the eternal offering for sin.

The Lord led this man and through his descendants brought to earth the Holy One of God, the Messiah, Christ Jesus. Abraham received the promise; Mary, a Jewess, brought forth Jesus into the world. The story of this miraculous plan of salvation was penned for us by Jewish hands under the inspiration of God.

Christians owe a great debt to the Jewish people. Because of their role in redemption, the Hebrews have suffered greatly at the hands of ungodly men who under satanic inspiration would destroy them from the face of the earth. The Eichmann trial brings again to public view the most recent suffering of the Jewish people in Europe during World War II.

The Scriptures clearly reveal God's plan for the Jewish people today. The apostle Paul wrote, "For I bear them [the Jews] record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:2, 3). Hebrew people are, for the most part, ignorant of God's salvation. They have been led astray even as in Jeremiah's day (ch. 23).

In the past eleven years of ministry among the Jews I have learned that most of them depend on the doctrine of good works. How often I've heard something like this, "I do the best I can; God will take care of me and forgive my sins." There is little true faith in the God of whom the Bible bears witness within modern Judaism. Ignorance of God's Word and the accompanying substitution of man's good works for the atonement have brought the Jewish people in this country to a place of great spiritual darkness. Many Jewish young people find little to interest them in the synagogue, and they turn to agnosticism or atheism.

What can we as Christians do for the Jews? What must we do? The Holy Spirit must make the burden of the apostle Paul our burden. This is how he put it: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart . . . for . . . my kinsmen according to the flesh" (Rom. 9:1-3). If we are to fulfill God's mission to the Jews, we must have a burden for them upon our hearts. An intellectual acknowledgment of the spiritual need of a people will not suffice; their lost condition ought to be impressed upon our hearts. Let us ask our Lord Jesus Christ for such a moving of His Spirit upon us!

Paul was not only burdened, he engaged in intercession. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). The heart that has been touched with the need will intercede. Travailing prayer, in response to the heart's cry, will bring results from the throne of God.

There is another step necessary to our effectively holding forth the witness of the gospel. It is in our positive response to these questions, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" These verses (Rom. 10:14, 15) are generally quoted in the appeal for foreign missionaries, and that is proper. However, are we not within the context to say that this call for missionaries must also be applied to the need of the Jews? The chapter begins and ends with Israel; so then they must be included in all of the teaching of Romans 10.

The Jewish people will never hear unless someone goes to them with the gospel. It is difficult, almost impossible, for them to attend church services because of prejudice, but this barrier can be broken down by personal contact and witness. The Lord has given to us a program that will bring results, but we must have young men and couples to help in the enlarging of the witness. Qualified new workers can be trained, but we must have recruits. Do not fear to obey the call of God to this part of His vineyard, for whom He calls He also equips for the ministry. Let us pray that the Lord will send forth laborers into this field that is white unto harvest. Let us heed the Scrip-

tures which call us to take the Jewish people upon our hearts, lead us to intercede, and cause us to witness. Surely the Lord yearns over His people and waits for us to follow the plan so clearly outlined in His Word to reach them.

May we expect results? Definitely! "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people . . . Even so then at this present time also there is a remnant" (Rom. 11:1, 2, 5).

In the United States and Canada there are over 5,400,000 Jews. How many of this great multitude would make up a remnant? Thousands! Where are they? Have we failed in the past by not supplying workers for this ministry which is close to the heart of God? Have we failed by not providing the support to enlarge our witness to Israel? Is there a large volume of prayer ascending to the throne of God that will bring the results we need to see if we as a Society would fulfill God's commission to preach the gospel to the children of Israel? A study of the Book of Acts will clearly reveal the pattern of evangelism to include a definite outreach to the Jews.

In our ministry in Philadelphia the Spirit of God directed us to the youth. Following His leading, we have been engaged primarily in the evangelism of teen-agers. The Lord has blessed the effort and young people have been saved. Of those who have confessed Christ as Saviour and Lord, two are now in Bible school studying for the ministry. Many Jewish people continually attend the weekly meetings where the Word of God is presented. As we unitedly pray, the Lord will bring the increase in many more hearts. Yes, there are results in Jewish work today!

The Alliance Jewish Centers in Philadelphia and New York City with their six missionaries deserve your prayers and financial support. Anyone who desires the informative prayer letter of this witness to the Jews may secure it upon request. Write to the Home Department, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York. Your donations may also be sent to this address or remitted through any Alliance church. ◆ ◆ ◆

THE SINS OF THE SERVANT

(Continued from page 4)

of time; till we begin to think honestly and soberly and in a responsible way about our use of our time, I cannot see the anger of God turned away.

I find that in almost any other realm of life people have time for what they want to do. The golfer has time for his golf; the fisherman has time for his rod; the Communist has time for his propaganda. The only people in this world who have not time for the things for which they are destined are Christians.

Finally, there is—

3. A Failure in Representation

I want now to take a lovely text which I believe belongs to heaven and bring it into earth. And I think I have our Lord's justification for that, because He said in the family prayer, "Thy will be done in earth, as it is in heaven." The text is, "His servants shall serve him: . . . they shall see his face; and his name shall be in their foreheads" (Rev. 22:3, 4). The servant can be guilty of a failure in representation, for wherever the servant goes he bears his master's name. "His servants shall serve him: . . . and his name shall be in their foreheads." The name of the Master is linked with the life of the servant; and wherever the servant goes, he bears his Master's name.

Is the name displayed by you? Are you known to be a Christian? Just as the servants are known to be the servants of a master, are you known to be the servant of Christ? You are a member of a church; your faith is in Christ, and you know that you have received Him as your life; you are a committed Christian. The name is displayed wherever you go.

You were brought up in a Christian home; you can never recall a time when you did not trust Christ. Your whole life long you have loved Christ. There came the day—there must have come the day, there must have come the hour, the moment—when faith was born in you, and you reached out the hand of a little child to the Friend and Saviour of little children. But it happened so early in your life—as God meant it to happen—that you cannot recall it now. You, too, bear the name. Then I want to ask you—

Is the name dishonored? I remember a lady saying to me concerning a frequent visitor of the family: "He did not smoke and he did not drink, *but he had other sins.*" I remember a matron in a big hospital in London telling me of an annual meeting of the Nurses Christian Union. She said that, sitting there listening to the testimony of one of the nurses in her hospital, she found herself remembering the record of that nurse in the ward—what the staff nurse had to say about her; her record in her studies and her examinations; what the sister thought of her. She found herself wondering and questioning as she listened to a Christian testimony of a life in which the name was displayed, but a life in which the name was dishonored.

A life devoted unto God, looking wholly unto Him in all our actions and doing all things suitably to His glory, is so far from being dull and uncomfortable that it creates new comforts in everything that we do.
—William Law.

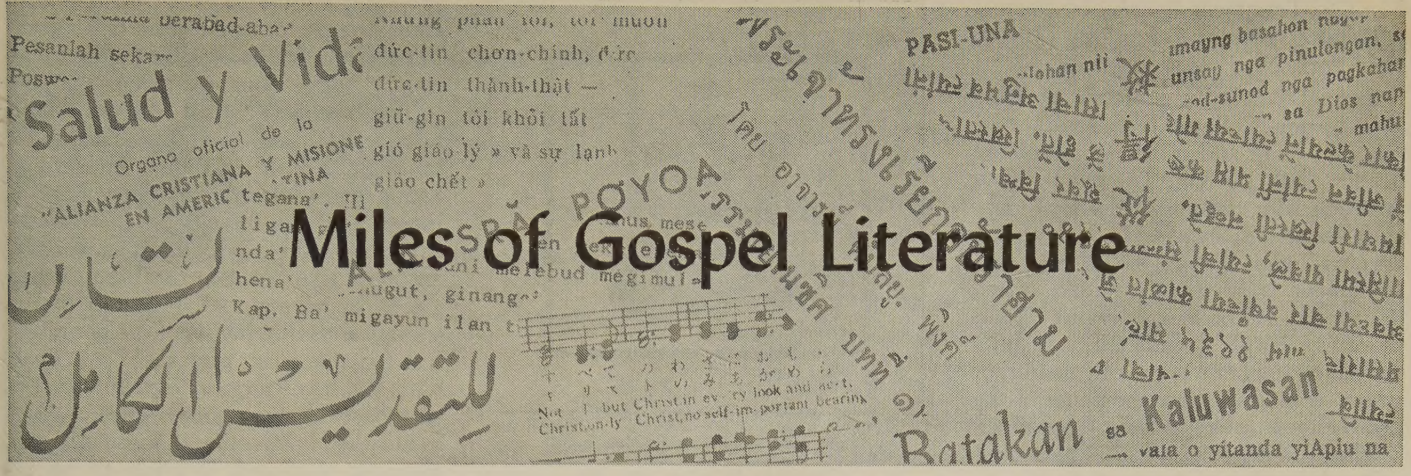
Do people say of you, as I have heard it said of others: "I wouldn't trust him an inch"? Is the name dishonored in your leisure hours? Servant of God, you bear the name of Christ. It is displayed wherever you go; is it dishonored?

Judgment must begin at the house of God. And I believe that the supreme tragedy of the evangelical church today is that we have become so familiar with sin and we have become so familiar with the forgiveness of sins that our very familiarity has bred a contempt. And the anger of God is toward His people.

The sins of the servant—failure in relationship. Have you failed there? That has got to be confessed, and it has got to be forsaken, and it has got to be put right.

Is there a failure in responsibility—in the tasks received, in the time required?

Is there a failure in representation? Everywhere you go you bear the name. It is displayed; is it dishonored? Oh, may God help us; for if we as Christians do not come to the place of repentance, how can we expect the world ever to come there! ◆ ◆ ◆



By MRS. WILLYS K. BRAUN

WHILE the great nations of the world are frantically vying for top place in spectacular space programs and in the preparation of elaborate ICBM's, it is ironically true that the uncommitted peoples they are striving to impress may make their final alignment because of a less spectacular weapon: the printed page. It is altogether possible that what they read may influence them more than any awesome accomplishment in space.

Is this fact recognized by the Communist world? The overwhelming book campaign they currently operate is the answer. Today Lenin* is the most widely translated author in the world, and Stalin's and Khrushchev's writings follow. In addition to producing an outflow of periodicals, pamphlets, newspapers and leaflets, the Russians and Chinese publish a total of 3.6 billion books each year, more than enough to provide one for each inhabitant on the globe.

And what does this mean to us? Dedicated as we are to the proposition that our message of salvation through the blood of the Lord Jesus Christ is the sole means of man's redemption—what is to be our reaction to this terrifying deluge of paper bullets on a world-wide scale twenty-four hours of every day? Are we to stand idly by, awed and overcome by the prodigious efforts of God's enemy in utilizing the printing press? Or have we Biblical authority to combine our ministry of lip with a ministry of literature?

Such was the example set by the New Testament men in that glorious half-century of unparalleled church expansion immediately following Pentecost. Perhaps they were inspired by the end-of-the-world sign stipulated by our Lord in Mark 13, verse 10: "And the gospel must first be published among all nations." The meaning of the word *kerusso,* translated *publish,* by the way, is "to stand on the street corner and herald, as a public crier." In most areas of the world today the town crier has been replaced with something having far greater effectiveness — the screaming fresh ink on the millions of sheets rolling from the world's presses. The same word has been translated *preach* in the last command, that word of our departing Lord that sends our 830 missionaries into twenty-two far countries of the world: "Go ye into all the world, and preach" — herald, publish — "the gospel to every creature."

We have gone and are ever going into all the world with an expanding and increasingly effective ministry through the printed page to those sixty million persons committed to our care. Last year we printed nearly eighty million pages —7,575 miles of paper—and these in scores of exotic languages.* Tracts by the ton, hymnals by the hundreds of thousands, mountains of Bibles, Bible study and devotional books—such is the river of printed gospel witness from Alliance presses. Ever alert for new methods of reaching the lost, missionaries have made use of correspondence courses now being printed in twelve languages, and in the Gujarati section of India alone over seventeen thousand persons received certificates for completing studies in John and Acts. An invaluable personal contact is assured in these courses and this has led to many remarkable conversions. From China 438 persons who had received literature by mail returned signed decision cards stating that they accepted Jesus as Saviour. Helpful literature was sent to them by return mail.

In this day of awakened minds avid readers around the globe reach for books. What an opportunity is ours to put within their hands pages expounding the gospel, which must be "published among all nations."

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WORLD LITERATURE SUNDAY
October 8

* The *Index Translationem* 1958 (UNESCO) reports that Lenin was the most widely translated author, with 209 translations (mostly into languages used in the USSR). At that time UNESCO did not have reports from the Bible Societies. The whole Bible is now in 221 languages of the world (American Bible Society, 1960), with translations of single books bringing to 1,165 the number of languages in which the whole Bible or one book of the Bible appears.

While these facts do not minimize the challenge which Communism poses, they do explain the statement given here, which was based on the latest figures available when this address was given. (See also THE ALLIANCE WITNESS, 7/26/61, page 9, and 8/9/61, page 6.)

* Alliance workers use 180 languages and dialects.

The Old Testament Speaks, by Samuel J. Schultz. Harper & Brothers (1960), New York, N. Y. 436 pages, $7.00.

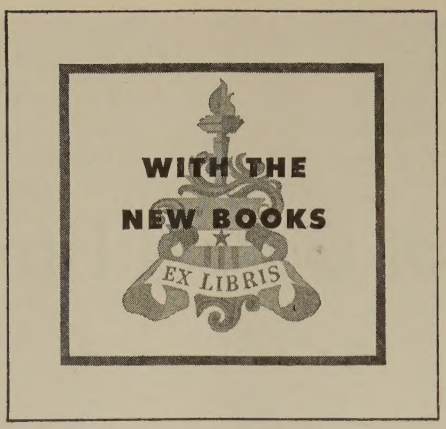
Samuel J. Schultz, professor of Bible at Wheaton College, is the author of this significant and rather large volume dealing with the Old Testament. One is struck with the very title itself, *The Old Testament Speaks.* In a day such as ours, when the voice of the Old Testament is frequently muted, when its veracity is challenged, when its authority is sharply questioned, it is quite refreshing to obtain a book by an author who is willing to allow the pages of the Old Testament to speak for themselves.

The author employs the historical-cultural development pattern in his approach. He does not attempt to interpret too much as he is persuaded that if the normally intelligent reader really understands the body of Old Testament revelation he will be well upon the way to draw his own deductions.

In line with the historical approach, Dr. Schultz follows the Old Testament process chronologically. The Old Testament prophetical writings are placed within the particular period of history to which they belong; Isaiah in the days of Hezekiah; Jeremiah in the period leading up to the Babylonian Exile; Ezekiel, the "Prophet among the Exiles," etc. Attention is thus given to matters of authorship and occasion of writing without overburdening the reader with too many technicalities. The volume, designed chiefly as a text, should nonetheless be accorded a friendly reception among many evangelical-minded readers.—John F. Gates.

God So Loved. 206 pages, $2.95. *Going Deeper.* 205 pages, $3.00. By J. Sidlow Baxter. Zondervan Publishing Co. (1960), Grand Rapids, Mich.

These two books of J. Sidlow Baxter were originally published in Britain and are now made available for the many Americans who have heard him speak on radio or at conferences or have read other messages by him. *God So Loved* is a series of expositions of John 3:16, covering a great deal of the truth of salvation. *Going Deeper,* which happened to appeal more to this reviewer, takes up Philippians 3:10 and related passages on knowing and loving Christ, on being conformed to Him, and on the fellowship of His sufferings. Dr. Baxter points out the sterility of orthodox Protestantism because of its failure to teach Christians the need to be filled with the Spirit. He might well have made the same point for churches whose teaching is filled with references to the full gospel and the power of the Spirit but whose growing sterility proves there is more lip service to a doctrinal position than warm reality of possession.—Helen Sigrist.



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Christian Publications, Inc.
Third and Reily Streets
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William H. Dietz, Inc.
10 South Wabash Avenue
Chicago 3, Ill.

As Thy Days, So Thy Strength, by Jesse Jai McNeil. Wm. B. Eerdmans Publishing Co. (1960), Grand Rapids, Mich. 167 pages, $3.00.

Forty-two "days" of human experience are considered in these meditations—days of weakness, confinement, doubt, excuses, and also days of renewal and resolution—and we are shown how God meets each problem and provides strength.—Helen Sigrist.

Trumpet of Salvation, The Story of William and Catherine Booth, by Norman E. Nygaard. Zondervan Publishing Co., Grand Rapids, Mich. 180 pages, $2.50.

Better than the usual "Christian fiction" is this biographical novel of the lives of the founders of the Salvation Army. Booth was warmhearted, zealous, determined, yet not without humor, and one can see in his strong points the roots of the difficulties that plagued the organization he founded, as well as its sturdiness. The more one reads about the men and women God has used, the more one can see how much they and their methods differ—yet it is hard for most of us to believe that God meant it to be so.—Helen Sigrist.

A Manual of Pastoral Problems and Procedures, by Lloyd Merle Perry and Edward John Lias. Powell Publishing Co., Peabody, Mass. 164 pages, $3.25.

Perry, a teacher at Gordon Divinity School (Beverly Farms, Mass.), and Lias, an Alliance pastor, have written this manual for the aid and stimulation of the average Protestant pastor. Subjects such as the pastor's personal life, the pastor and the yearly church program, the pastor as a Christian educator, the pastor as a citizen in his community are fruitfully discussed. Many helpful suggestions are given.

The sections which discuss "Laymen's Activities" one may find a bit unusual, and surely highly interesting. Some of the material in the volume is more relevant to city than country churches, and other sections, conversely, are more significant to rural than urban areas. Some material is geared to the more liturgical branches of the churches, but for the most part the book deals with the less liturgical elements in the ecclesiastical community. The reviewer found the explanation of the usage and meaning of church symbols to be informative. The anchor symbolizes the Christian hope; the circle, the eternal unity of the Godhead; the candle, Christ as the Light of the world, etc. This loose-leaf manual, bound in spiral form, should prove an asset to many pastors.—John F. Gates.

Five Great Questions of the Bible, by W. A. Criswell. Zondervan Publishing House, Grand Rapids, Mich. 55 pages, $1.25.

The author of this brief volume, Dr. Criswell, pastor of the First Baptist Church, Dallas, Tex., has brought together five evangelistic sermons between two covers. Each one of the sermons deals with an important Biblical question, "Am I My Brother's Keeper?" "If a Man Die, Shall He Live Again?" etc. The messages bear the marks and style of pulpit delivery, rather than the conventional literary style. This does not mean, however, that they are to be regarded as "canned" sermons. Instead, on occasion at least, they glow with a certain amount of poetic expression and burn with evangelistic passion.—John F. Gates.

Books in Brief

Building a Christian Home, by Henry R. Brandt and Homer E. Dowdy. Scripture Press, Wheaton, Ill. Illustrated. 158 pages, $3.00.

A Christian psychologist and a journalist have produced a practical book defining a Christian home in all its ramifications.

Our Father, by E. Margaret Clarkson. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 118 pages, $2.50.

Miss Clarkson has rightly earned a reputation as an imaginative and skillful teacher of children, especially in presenting spiritual truths. Here she discusses with her class the Lord's Prayer, and each child learns both the meaning and practice of prayer. It would be profitable for parents to read and discuss this book with their children.

DAVID R. ENLOW, Reporter

AT HOME

CBMCI convention set for Montreal: The twenty-fourth annual convention of Christian Business Men's Committee International will be held in Montreal, Que., October 18-22, Dr. T. E. McCully, executive secretary of CBMCI, has announced. Principal speakers will include Premier Ernest C. Manning, Charles Pitts, CBMCI Chairman Alfred R. Jackson, Dr. Ross Willows, Richard Woike, G. Tom Willey and R. G. LeTourneau.

●

Plan student missionary meet: The roster of speakers for the sixth International Student Missionary Convention has been completed with the announcement of Director Eric S. Fife that Mr. Festo Kivengere, of Uganda, East Africa, and Rev. Mr. Subodh Sahu, of India, will address the gathering of 5,000 students, missionaries, servicemen and pastors. Other evening speakers will be Dr. Billy Graham; Mr. Paul J. Lindell, of the Lutheran World Mission Prayer League, and Mr. David H. Adeney, Associate General Secretary of the International Fellowship of Evangelical Students for the Far East. Dr. H. Lawrence Love, Jr., will give the Bible expositions. The convention will be held December 27-31 at the University of Illinois.

ABROAD

Church members in Colombia number 33,156: The Evangelical Confederation's 1960 census indicates that there are 33,156 baptized Protestant church members in Colombia. This is an increase of 21,198 over the 1953 figure and represents a rate of growth of 16 per cent per year for the seven-year period.

●

Missionary held by Portuguese for questioning: Dr. Cecil Scott, British representative of the Evangelical League for Missionary and Educational Work in Portugal, reportedly has been arrested by Portuguese police for questioning. The arrest of Scott, former Angola missionary, follows recent official charges by the Portuguese government that certain Protestant pastors have been involved in "terrorist" activities in Angola.

●

Israel urged to act against Christian missions: The Israeli Parliament has been urged to take legal measures against the activities of Christian missions in the country. The appeal was made by Rabbi Menachem Parusch, delegate of the ultraorthodox Agudat Israel Party, who contended that missionary activities were "a menace to the state." Directing his criticism primarily against mission schools, Rabbi Parusch told Parliament that 1,485 children are attending Christian institutions.

●

Venezuelan national Presbyterians take over: A historic ceremony in Caracas, Venezuela, formally dissolved the United Presbyterian Mission in the country and fused its life within the framework of the Presbyterian Church of Venezuela. Former missionaries of the Presbyterian group are now fraternal workers and serve under the immediate direction of the Presbytery of Venezuela.

MISSIONS

Form Council of Evangelical Missions in Japan: Twenty-three missions have already formally joined the new Japan Council of Evangelical Missions, providing for liaison and counsel among missions in order to promote the widest possible coöperation among evangelicals on both national church and mission levels. Present officers of the organization are: David J. Hesselgrave, of the Evangelical Free Church, president; Frank Cole, of the Conservative Baptists, vice-president; Hubert Helling, of the Church of the Nazarene, secretary; and Robert Gerry, of the Worldwide Evangelization Crusade, treasurer. Other members of the executive committee are: A. Paul McGarvey, of The Christian and Missionary Alliance; L. Robert Spaulding, of the Japan Evangelical Mission; and Folke Persson, of the Scandinavian Evangelical Mission in Japan.

PEOPLE

Asbury elects new president: Dr. Frank Bateman Stanger, executive vice-president of Asbury Theological Seminary for the past two years, has been elected president to succeed Dr. Julian C. McPheeters in May, 1962. He is a graduate of Asbury College and attended Asbury Theological Seminary. He received the Bachelor of Theology degree from Princeton Theological Seminary and holds the Master of Sacred Theology and Doctor of Sacred Theology degrees from Temple University.

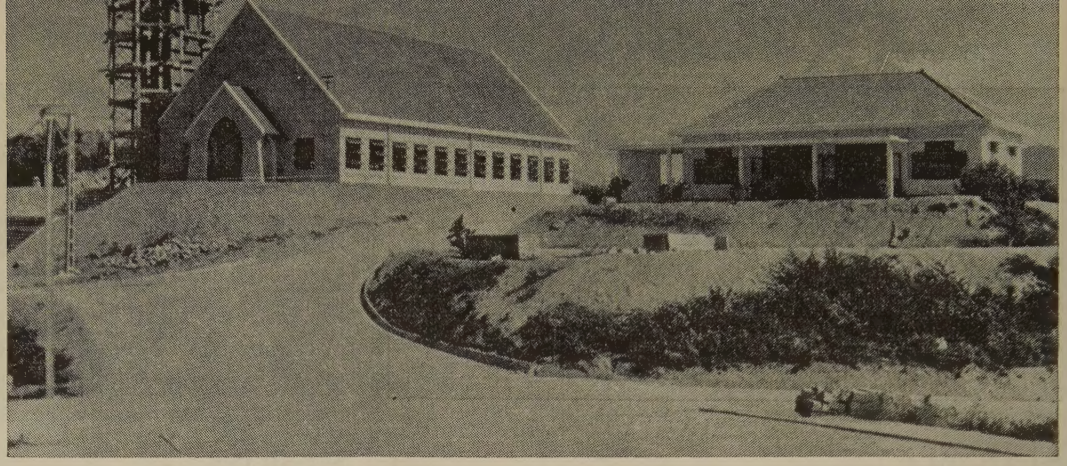
THE PRESS

Name new editor for Baptist publications: Named new editor-in-chief of the American Baptist Convention publications and director of the Board of Education by the publication's Division of Christian Publications is Dr. Glenn H. Asquith, executive secretary of the Philadelphia Baptist Association.

SIGNS OF THE TIMES

Native South Africa sects seen "mushrooming": Rapid growth is reported of native sects in Johannesburg, South Africa, which attempt to "Africanize" Christianity, blending with it superstitious beliefs and old tribal customs. Increasingly common is the sight in cities of the lower part of Africa of men and women gathering in a vacant lot on Sunday afternoons to shuffle and stamp their feet and twirl their white clothes and colored sashes to the beat of a tom-tom.

Rev. Ong-van-Huyen
Dean



The chapel and dean's home at the Nhatrang Bible Institute, Viet Nam

Your gifts for Viet Nam made them possible

Buildings Built for Faith

By REV. DALE S. HERENDEEN

ON Sunday, July 9, the Nhatrang Bible Institute was dedicated to God. Rev. L. L. King, from New York, was present and spoke briefly to the more than seven hundred people who had gathered for the occasion. Government officials, leaders of the national church, pastors, evangelists, missionaries and Christians from all over Viet Nam were present. The scene was impressive and a spirit of gratitude unto God pervaded the assembly. Of arresting interest was the observation by Mr. King that this was the largest single building program ever sponsored by the Mission and executed entirely by a national church. The Mission provided the funds; the national church carried out the construction. Mr. King was deeply moved by the results of this step of faith and confidence.

The campus is beautiful. It is constructed on a low hill overlooking the China Sea, and from it one has a more than 180-degree view of the ocean and offshore islands. A lush green valley and purple mountains complete the scene. Rising above the administration building, dormitories and faculty houses is the lovely new chapel with a lighted cross which can be clearly seen in the city of Nhatrang. On the roof apex are the two words "Good News" in neon lights. This clearly identifies the campus with the national church.

With construction now complete we hope to register more than one hundred students this fall. We have the buildings. We have a faculty with good academic standing. We have a full curriculum which ranges from Greek to Personal Evangelism, from Theology to Sunday School Administration. A growing library and a new on-campus radio recording studio expand the possibilities of training and outreach for the coming year. The students organize their own local church and here learn the important aspects of ministerial duty which will assist them as they go out to serve.

Saturday is a key day of the week to the school. This is the day the students go near and far, walking or traveling by motor bike or school vehicles in order to witness for Christ. Last year some 128 persons came to know Christ through student evangelism. Students visited thousands of homes and left gospel literature. Two new areas were opened to the gospel.

The most vital thing of all is the spiritual life of each individual student. God's presence was on this campus last year and young men

More than 700 people, including officials and Catholic priests, attended the dedication service

The home of the dean, Rev. Ong-van-Huyen

The administration building (left) and dormitories, with faculty homes in the foreground

Photos by Rev. Royce F. Rexilius

A Good Desire That Found God's Favor

By REV. ONG-VAN-HUYEN

During the past two years more than $215,288 was received for the "buildings for building faith" in Viet Nam—the Bible Institute, which was moved from Tourane to Nhatrang last fall. Our readers now see the results. The buildings were erected with great economy under the direction of the Vietnamese committee.

On July 9 at the dedication of the new buildings for the Bible Institute in Nhatrang, Viet Nam, Rev. Ong-van-Huyen summarized the history of the school. From its beginnings in 1919 when Bible classes were held in a straw house, the school has been an important factor in the growth of the church. Hundreds of students have attended its classes and many of them have gone out to preach the gospel in pioneer areas and in the strategic centers of Viet Nam, as well as in Cambodia, Laos and Thailand.

Originally the Bible school was completely the responsibility of the Mission. In the early years a Vietnamese pastor joined the teaching staff and in 1927 several more Vietnamese were added to this staff. In 1943 a Vietnamese became assistant dean, and in 1954 the Mission turned the entire responsibility of the school over to the national church. Mr. Huyen is the dean.

Continuing his address Mr. Huyen said,

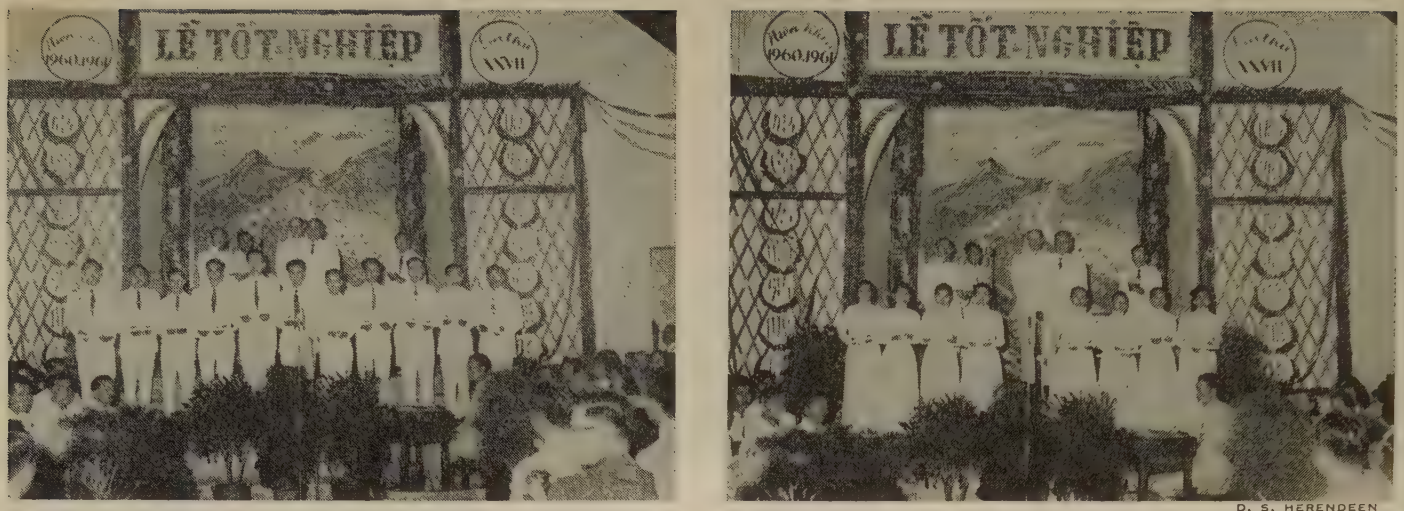
In the midst of change all about us the life of Christ has grown stronger in the lives of the Christians. In order to meet the needs of a growing church more adequately, a number of God's devoted servants brought forth the idea of enlarging and women met Him in a new and vital way. Prayer meetings often lasted beyond the midnight hour. Candles flickered in windows before the dawn. Young men were doing business with God. Young women sought to know the fullness of the Holy Spirit. The keen sense of inadequacy apart from divine strength permeated the student body. For this we praise God.

Now that this campus is complete will you, the reader, forget us? Does Viet Nam seem so far, far away? Actually this is only the beginning. Buildings do not make preachers. Bricks and mortar do not build spiritual strength. Now, more than ever before, we need your sustaining prayer, your sincere interest, and your helpful giving. My prayer for you, for us, for those yet to know Him is found in this lovely hymn:

"When He shall call from earth's remotest corners
All who have stood triumphant in His might;
Oh to be worthy then to stand beside them,
And in that morn to walk with Him in white."

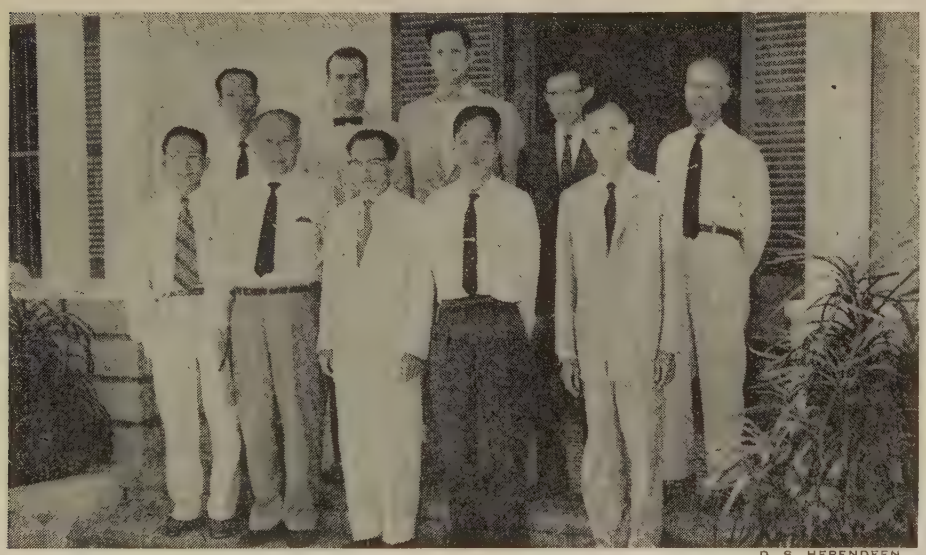
May this new school make its contribution to that day! ◆ ◆ ◆

Friends visited all parts of the campus on dedication day



D. S. HERENDEEN

Eleven men and eight young women received diplomas at graduation in April



D. S. HERENDEEN

The faculty: (Front) Vu-van-Cu, Le-van-Thai, Ong-van-Huyen, Pham-van-Nam, Pham-xuan-Tin. (Back) Tran-van-De, D. S. Herendeen, Otis Fisher, Le-hoang-Phu, Duy-cach-Lam

The provincial governor cut the ribbon, flanked by Rev. Doan-van-Mieng, president of the Evangelical Church, Rev. Le-van-Thai, president-emeritus, and Rev. L. L. King

the size of the school and raising its academic standing. These men trusted God to bring this to pass. It is said that man's good desire often finds favor with God. In the above circumstance man's desire corresponded with God's perfect will and resulted in the construction of a new Bible school here at Nhatrang. Truly God has blessed in a wonderful way.

Time forbids the giving of all the details regarding this move to Nhatrang. The location you enjoy today speaks for itself. It consists of approximately thirty acres of land which before construction began was nothing but rocks and hills. Yet it was God who gave the church this beautiful site to construct the school and He has faithfully brought this to pass, according to His holy will.

The job of leveling the area began toward the end of 1958. Although many obstacles were met, by the help of God they were all overcome. The move from Tourane to Nhatrang was completed in the summer of 1960 in time to begin school that fall. The term opened with eighty-one students in attendance. Although some work yet remains we are observing the dedication of the school today, July 9.

The campus includes a lovely chapel, a three-story administration-classroom building, two large two-story dormitories that can house two hundred students, seven faculty houses, and a dining room capable of serving two hundred people. Electricity and water are connected to every part of the campus.

Also located on the campus is a radio recording studio which is used

The construction of the clinic, which will serve all Vietnamese in the province, was a joint undertaking of the Evangelical Church and the Mennonite Central Committee. . . . The recording studio will be used by a joint committee of the Mission and church.

to prepare gospel programs for use over radio Saigon, Dalat, Hué and Nhatrang. Taped programs also regularly are sent to Manila for broadcast by FEBC.

Ordinarily construction of a school of this nature would have cost about twenty million piasters, but by much care and dedicated attention of the supervisor, construction costs were held to less than fifteen million.* This entire amount was provided by the faithful giving of the members of The Christian and Missionary Alliance churches of the United States and Canada. The Lord's children here in Viet Nam had the joy of contributing the lovely furnishings of the chapel sanctuary.

Therefore, in this solemn hour we offer thanks to the Lord God and profound appreciation to The Christian and Missionary Alliance. Appreciation is also extended to the government here in the city of Nhatrang for their great assistance toward the construction of the school. Warmest thanks are also expressed to each and every child of God all over Viet Nam for earnest prayers and faithful support which God has seen fit to honor. Particular thanks is extended to the construction supervisor and his staff of foremen.

Unto the Triune God be all the glory and honor. ◆ ◆ ◆

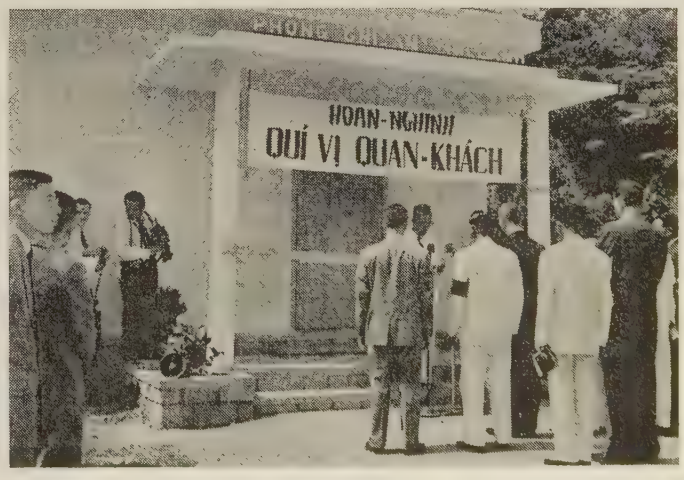
*Approximately $215,000.

Rev. Duy-cach-Lam, supervisor of construction, spoke from the beautifully designed pulpit

The clinic to serve the province was a joint venture of the Mennonites and the church

A choir from the evangelical orphanage sang

A recording studio for preparing radio tapes was dedicated



Ambassador of the Love of God

By MRS. SAMUEL G. BARNES

Eduardo Palací

A DESCENDANT of the Incas, Eduardo Palací was the only convert of a young English missionary to Lima, Peru, more than three score years ago. He was eight years of age when he found the Lord as Saviour. He began to witness publicly on the streets of Lima after the missionary, just four years in the country, died of typhoid fever. But before he passed away Palací promised him that he would be a messenger of the Lord Jesus throughout all South America.

The missionary, discouraged with only one convert, had often asked himself the question: "Is it worthwhile, for just one Peruvian boy—all this separation from loved ones, the violent opposition and suffering?" Before God took him he knew that it was.

Palací left Peru at the age of seventeen to go to Ecuador. From there he went to Panama and soon on to Jamaica, where he met and married a fine Christian girl who was at that time a captain in the Salvation Army. They came to Argentina in 1911.

It was while traveling through Ecuador that he really became settled in the Lord through the help of Mr. W. E. Reed, the first missionary to Ecuador who later joined The Christian and Missionary Alliance. One night high up in the Andean Mountains Mr. Reed prayed Palací through to victory. His love for The Christian and Missionary Alliance took deep roots due to the spiritual help received. Later he fell in love with the writings of Dr. A. B. Simpson.

He came to us more than thirty years ago to join our ranks in Argentina, but the Salvation Army would not consent to losing such a valuable worker who was a great evangelist and writer. And while he served under the Salvation Army (at the time of his death he was a lieutenant colonel retired) he gave freely of his time to all evangelical groups and denominations, especially to the Alliance. He preached throughout our churches in Argentina, Chile, Peru, Ecuador, Colombia, Puerto Rico, and more recently in our Spanish-speaking churches in New York City and on the border of Mexico. He also taught in our Bible Institute in Buenos Aires after he retired from the Salvation Army twelve years ago.

He translated into the Spanish language Dr. Simpson's books: *Christ in Isaiah* and *Power from on High*, as well as others. He seemed to pack into twelve years an entire lifetime of rich ministry to our people throughout Latin America and here in North America. As a result literally hundreds of men and women found the Lord as Saviour and many more came to show Him in a deeper sense.

My husband, Palací and I ministered together in Peru a few years ago on a tour which lasted for several months. On this occasion we were in the Andes town of Huánuco, where there is a large congregation and the Bible school. Three to four hundred people had gathered for the evening service, which was held in the unfinished chapel building. The rain was coming down in torrents that would have drowned out an ordinary voice, but not that of Palací. Though small in stature, he was a giant in God, with a powerful voice that vibrated with the love of his Lord.

When the invitation was given, men and women filled the long rustic altar and front benches. Palací knelt to pray with an elderly man. He was shabbily dressed with deep lines of a dissipated life written indelibly on his face. Great was our surprise when Palací informed us later that the grandson of Manuel Belgrano, creator of the Argentine flag, had found the Lord. Due to political reasons he had left his native land many years before and now old, sick in body and almost destitute of material resources, he lived in a rented room in an old hotel in this moun-

(Continued on page 19)

Gabon missionaries. STANDING, BACK ROW: *T. R. Stombaugh, F. A. Shank, E. M. Silvis, R. E. Cook, Waldo Schindler, D. I. Dirks, G. F. Imbert.* SECOND ROW: *Mrs. Stombaugh, Mrs. Shank, Mrs. Silvis, Mrs. Cook, Mrs. Schindler, Mrs. Dirks, Mrs. Imbert.* SEATED: *The Misses B. J. Kiefer, C. M. Johns, V. E. Smotherman, D. I. Piper, G. E. Nelson, J. M. Combs, C. L. Stucky, M. E. Gerber.* (See back cover for article.)

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

Offer a Balanced Training Program

The need for trained Christian leaders has never been more acute than it is today. Everywhere the local church is suffering for lack of adequately trained and prepared workers. In the Roman Catholic Church this need is met by its teaching orders, but Protestant churches must depend on a great army of volunteer workers to carry on their teaching ministry.

Upon the pastor's shoulders lies the responsibility of the educational program of the church. It is almost universally true that an educationally-minded pastor has a growing church.

The work of Christian education may be defined as the deepening and broadening of a person's Christian experience in obedience to Peter's admonition, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This work is carried on through such organizations as the Sunday school, youth fellowship groups, clubs for boys and girls, vacation Bible school, Bible study groups, children's church, and so on. These groups are the church in all its educational functions.

To assist the pastor in this educational program a board or Christian Education Committee is a necessity if the individual groups are to have unity of purpose. This purpose is given us in Ephesians: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (4:13).

Every activity and agency of the church may be not only a teaching opportunity but a training opportunity as well. Nevertheless, a pastor who recognizes the need of developing leadership will see to it that a balanced training program is organized which will meet the need of those in places of leadership, as well as others who could be and would be leaders if they were trained.

The first method available to the pastor is the training program sponsored by the National Sunday School Office. At least 60 per cent of Alliance churches had a leadership training course last year. The program has done much to improve the quality of teaching and to enrich the lives of the church workers. But a church needs more than a training class for workers, especially in view of the fact that such courses can be held only once or twice a year.

Another plan for training leadership is the local church leadership conference, where special speakers are brought in and the program is planned around the specific needs of the local church.

A third resource for training is provided by area and national Sunday school conventions sponsored by publishing houses, Christian bookstores and Sunday school associations.

Within the church itself are two areas which can be developed and used as training tools of great effectiveness. The first of these is the church library, which can provide the church's educational leaders—teachers, officers, administrators—with needed helps in Bible study, books which increase knowledge and skill as teachers, books which present new and stimulating ideas for broadening the church's curriculum, books for personal enrichment and enjoyment, and books which help the workers to work with others.

A church library should be characterized by quality rather than quantity. It should be considered not as a *collection* but as a *selection* of books, magazines and materials to meet the needs of these leaders, as well as people of all ages and interests. A church leadership education library can be set up for as little as $50.00. With the ever-expanding supply of Christian educational books and materials, churches large and small are extending and deepening the influence of Christian teaching through effective library service.

The second promising tool in the hands of the Christian educators is the developing field of audio-visuals. Filmstrips, record players, slides and charts all make instruction in training classes and workers conferences more stimulating, more vivid and more permanent. Audio-visuals properly handled can play a major role in training as well as teaching.

As a source of basic information for every Sunday school superintendent, the National Sunday School Office has released a loose-leaf notebook called the "Prompter." Divided into five sections and coded for easy reference, the "Prompter" answers the superintendent's questions regarding school organization. At an initial cost of $2.95, the "Prompter" notebook is a source of training helps for both pastor and superintendent.

The training program of the church should be thought of as a continuous, ongoing process, seeking to equip those already in places of responsibility to do their work better, and preparing others for places of leadership.

Memo to the Superintendent

The 1961 Sunday school and AYF fall emphasis, "Won by One," is now ready for your order. This evangelistic theme has been planned to strengthen and keep in motion the yearly programs, "Evangelize" (AYF) and "Take Your Church to the People" (Sunday School). Place orders with Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa.; cost, $2.00.

The annual convention of the NSSA will be held in Detroit, Mich., October 11-13. Christian educators from all over the country will participate. This is one excellent source of instruction and inspiration for your workers. Reservations for delegates can be made by writing the National Sunday School Association, 175 N. Franklin St., Chicago 6, Ill.

THE ALLIANCE FAMILY

JAMES B. HARR, Reporter

To the Fields

Miss G. Irene Searles, R.N., left August 15 for her first term in Thailand. She is a member of the Omaha Gospel Tabernacle, Omaha, Nebr., and received her nurse's training at Immanuel Hospital School of Nursing in Omaha. She also was graduated from St. Paul Bible College with a B. S. degree in Missions.

Irene Searles, R.N.
Thailand

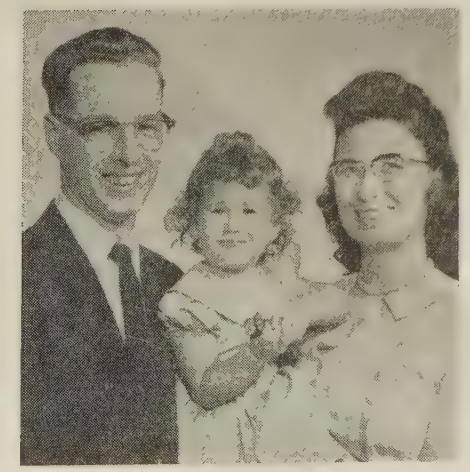
Mr. and Mrs. Arnold L. Cook and sons, Arnold, Jr., and Timothy, *Rev. and Mrs. John P. Gaertner* and daughter, Katherine, and *Mr. and Mrs. Robert B. Reed* left August 23 for language study in Costa Rica before taking up work in South America.

Mr. and Mrs. Cook are members of the Alliance church in Owen Sound, Ont., and are graduates of Canadian Bible College, he with a B. Th. degree. They are appointed to Colombia.

Mr. and Mrs. Gaertner, who will go to Peru, are graduates of Nyack Missionary College, receiving the B. S. in Missions degree. Mrs. Gaertner is from the Calvary Presbyterian Church, Queens, New York, and Mr. Gaertner is a member of the Community Chapel, Willow Grove, Pa. They served the church in Limestone, Ark.

Mr. and Mrs. Reed have served for two years in Frazeyburg, Ohio. They both have degrees from St. Paul Bible College, St. Paul, Minn. Mrs. Reed is from the Alliance church in Clawson, Mich., and Mr. Reed from Kinsman, Ohio. They are appointed to Ecuador.

Rev. and Mrs. John P. Gaertner and daughter, Peru



On Furlough

Rev. and Mrs. D. Grant Crooks and children, Cathy, Kenneth and Carl, arrived August 19. They have completed their second term in Mali–Upper Volta.

Rev. and Mrs. Arni Shareski and son, Wayne, arrived from the Congo August 19 after one term in Congo.

Rev. and Mrs. Guy A. Bucher arrived August 15 from Chile, where they have served since 1920.

Rev. and Mrs. David P. Harvey arrived August 17, having completed their first term in Guinea, West Africa.

Rev. and Mrs. H. Miller Lake, Jr., and children, Larry and Karen, arrived August 22 from New Guinea, having completed their first term.

Miss Joy McGarvey, eldest daughter of Rev. and Mrs. A. P. McGarvey, arrived from Japan on August 12. She has returned to complete her education.

Miss M. Lenore Fulton arrived August 15, having completed her seventh term of service in the Congo.

Miss Joyce Murray arrived August 11, having completed her first term in New Guinea.

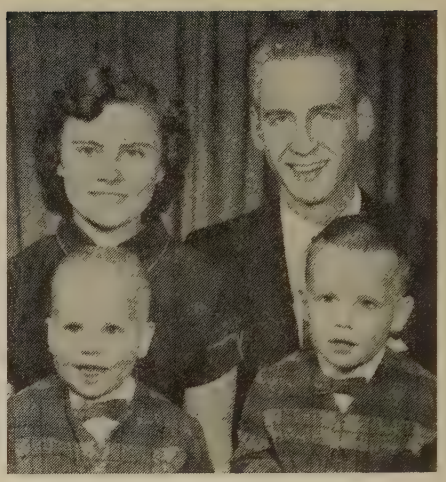
The New Generation

To *Rev. and Mrs. James A. Trainer,* Alliance, Ohio, a son, James Alton, on July 19.

To *Mr. and Mrs. H. L. Josephsen,* Viet Nam, a daughter, Deborah Ruth, on August 4.

To *Rev. and Mrs. Gordon V. Chapman,* on furlough from Indonesia, a daughter, Sylvia Dawn, on August 6.

To *Rev. and Mrs. Oliver E. Schlaegel,* Cumberland, Md., a son, Waid Thomas, on August 16.



Mr. and Mrs. Arnold L. Cook and sons
Colombia

Mr. and Mrs. Robert B. Reed
Ecuador

Marriages

On August 21, in Renton, Wash., Miss Mary Adina Notson, daughter of Rev. and Mrs. Charles E. Notson, was married to Mr. Edwin Randal.

Laymen in Extension

Twenty-three laymen from Regina, Sask., traveled more than 160 miles recently to canvass the town of Yorkton prior to opening a new church. The group is pictured in front of the church

(Continued on page 19)

Canadian laymen in extension work

Sunday

PSALM 119: 57-64 (verse 57a).

Some get from the Lord large measures of joy and blessing and times of refreshing. Others, again, learn to take the Lord Himself as their joy. Some people are content to have peace with God, but others have taken "the peace of God, which passeth all understanding." Some have faith *in* God, while others have the faith *of* God. Some have many touches of healing from God; others, again, have learned to live in the very health of God Himself.—A. B. SIMPSON.

Monday

REVELATION 3: 14-22 (verse 20b).

There once lived a man who was called "The Pair." When he went along the road he always chose the worst path, walking in rough or muddy places and leaving the best path for the unseen Companion. At mealtimes the place at his right was set with the best china and silver. The choicest food was placed upon that plate, and was afterward given to the poor. If anyone asked why no person ever occupied that place of honor he would answer, "But He is there."—SELECTED.

Tuesday

JOHN 15: 1-17 (verse 1).

The life imparted to me is a crucified life, a life of death to self in its myriad forms. Self can never overcome self. But thank God I am already Christ-possessed. And, as I yield all to the crucified Christ, His mighty death will work out in me an inner crucifixion. The more fully the Crucified has me, the more fully I must die to self.—L. E. MAXWELL.

Wednesday

ACTS 17: 5-14 (verse 11).

The counsels of redeeming grace
The sacred leaves unfold;
And here the Saviour's lovely face
Our raptured eyes behold.

For these inestimable gains
That so enrich the mind,
O may we search with eager pains,
Assured that we shall find.

—SAMUEL STENNETT.

Thursday

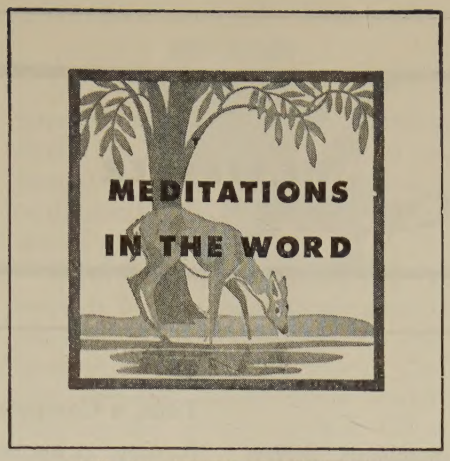
ISAIAH 6 (verse 3).

A Godhead, a Godhead is a world's wonder. Set ten thousand thousand new-made worlds of angels and elect men, and double them in number ten thousand, thousand, thousand times; let their heart and tongues be ten thousand thousand times as agile and large as the heart and tongues of the seraphim that stand with six wings before Him, . . . when they have said all for the glorifying and praising of the Lord Jesus they have but spoken little or nothing; His love will abide all possible creature praise.—SAMUEL RUTHERFORD.

Friday

GENESIS 11: 1-9 (verse 7).

God has a way all His own, unknown and unguessed by mortal man, of frustrating any and every thing that is devised by mere man to outwit Him and His purposes. The very thing that these migrants designed to do to keep from being scattered became the reason for their scattering. The same can be true even in the life of a child of God. A course taken for expediency's sake, leaving God's highest will in the background, will eventually react as a divine boomerang.—PAMEII.



Edited by EDITH M. BEYERLE

Saturday

1 SAMUEL 13: 1-14 (verse 14).

Had this been written of some men of the Bible it could never have helped me as it does when I see it written of David—a man who did so fall and fail and stoop to sin. Why does it help me? Because it excuses sin? A thousand times no! But because it shows me that God's measurement of a man and God's ability to deal with a man depend upon the deepest aspiration in that man's heart; and that God takes the measurement of a man by what he wills to be, and not by the faltering and failing of the moment.—G. CAMPBELL MORGAN.

Sunday

1 CORINTHIANS 1: 18-31 (verse 30).

Sanctification is not the cleansing of the old life, but the crucifying of that life and substituting for it the very life of Christ Himself, the Holy and the Perfect One. We must keep sanctified by "dead reckoning." And dead reckoning is just the reckoning of ourselves as "dead indeed unto sin, but alive unto God through Jesus Christ." It is a . . . counting upon Him as our life, and drawing it from God as we draw our breath from the air around us. —A. B. SIMPSON.

Monday

JEREMIAH 17: 1-10 (verse 7b).

All my hope is nowhere but in Thy exceeding great mercy. Give what Thou enjoinest, and enjoin what Thou wilt. . . . Too little doth he love Thee who loves anything with Thee, which he loveth not for Thee. . . . Thou enjoinest continency; give me what Thou enjoinest, and enjoin what Thou wilt. Verily Thou enjoinest me continency from the lust of the flesh, the lust of the eyes, and the ambition of the world.—ST. AUGUSTINE.

Tuesday

PROVERBS 18: 12-24 (verse 12).

It is an old and common saying that "coming events cast their shadows before them." The wise man teaches us that a haughty heart is the prophetic prelude of evil. Pride is as safely the sign of destruction as the change of mercury in the weather is the sign of rain; and far more infallibly so than that. When men have ridden the high horse, destruction has always overtaken them. Let David's aching heart show that there is an eclipse of a man's glory when he dotes upon his own greatness.—CHARLES H. SPURGEON.

Wednesday

HEBREWS 10: 26-39 (verse 36a).

Does the road wind up hill all the day?
Yes, to the very end.
Will the day's journey take the whole long day?
From morn to night, my friend.
But is there for the night a resting place—
A roof for when the long, dark hours begin?
You cannot miss the inn.

—CHRISTINA ROSSETTI.

Thursday

MALACHI 3: 1-11 (verse 6a).

There walks with us One who does not change, in a life-giving relationship that does not change, nor has it changed from the beginning. He was before the dawn of things. He walks unwearily with man through man's long day. He waits in the red sunset of the age to prepare a new day, glorious even beyond prophetic power to disclose in its fullness. Those who walk with Him are in the world but not of it.—PHILIP E. HOWARD.

Friday

GENESIS 13: 1-12 (verses 3, 4).

Doubtless this return from Egypt, with its humiliating failure, to Bethel, with its altar and subsequent calling "on the name of the Lord," was the heart preparation for Abram's perfect willingness to allow Lot to have whatever he chose. So far as Abram was concerned, Lot could have this world's good while he was content himself with dwelling in the land of God's provision, even though to the natural eye and mind it looked inferior. The spiritual eye had again caught the "vision" and the choice was easy. Contact with God through a prayerful, contrite heart still makes right choices possible.—PAMEII.

Saturday

MARK 8: 27-38 (verse 36).

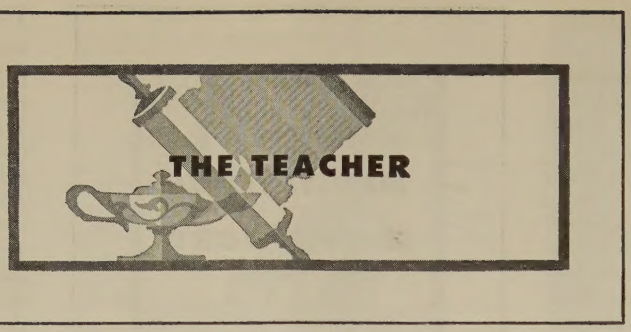
Oh, who can tell the worth of the soul? Bring in the scales; I will weigh it. Put in the glittering gold and flashing gems. . . . Put in fame, position and pleasure; throw in all earthly preferments. They do not turn the scale one hair's breadth. These things are but for a moment . . . while the soul will live forever. Death will not kill it; it will outlive the wreck of all created matter. When worlds have gone crashing into oblivion it will exist, either in the brilliant glory of God or amid the awful tempest of a lost eternity.—SELECTED.

September 10, 1961

LESSON TEXT—
Acts 18:1-3, 18-21, 24-28; Romans 16:3-5a

GOLDEN TEXT—
Romans 12:6, 7

DEVOTIONAL READING—
2 Corinthians 4:7-18



September 17, 1961

LESSON TEXT—
2 Corinthians 8:6, 23a; Titus 1:1a, 4-11; 2:7, 8

GOLDEN TEXT—
Titus 2:7

DEVOTIONAL READING—
Titus 2:1-14

By Harold J. Sutton

Aquila and Priscilla, Able Teachers

Aquila and Priscilla, manufacturers and merchants, driven from Rome by Claudius, moved eastward to tarry for a time in Corinth. Paul, messenger and missionary, journeyed southwest to preach the gospel in Corinth.

I. THE MEETING (Acts 18:1-3).

How this happened we do not know. Fellow countrymen and of the same trade, they found each other, even in a city of 400,000 people. Like attracts like and their common interests made possible a common meeting ground. As Paul elsewhere recounts the hardships of those Corinthian days, he tells of working night and day. The wrested living was difficult and the apostle would not burden the fellowship. But it was the orders and work shared with Aquila that made this possible. And the sharing was not without its reward. The household was blessed with the gold of the apostle's prayers and the silver of his example. Added to this were the wisdom of his instruction and the gratitude of Paul's heart.

II. THE MINISTRY (Acts 18:18-21, 24-28).

When Paul left Ephesus Aquila and Priscilla remained and soon the Alexandrian Apollos appeared in the city. The latter was eloquent and mighty in the Scriptures, taught in the way of the Lord, fervent in spirit, and he spoke and taught diligently the things of the Lord. But he knew only the baptism of John. As Aquila and Priscilla attended the ministry of Apollos they immediately sensed his lack. Note their delicate tactfulness: "They took him unto them, and expounded unto him the way of God more perfectly"—not criticism or self-assertion, but exposition. It was the same "way of God," but "more perfectly" explained. Many are persuaded that this fuller explanation of the way of God had to do with the believer's privilege and perception concerning "the fullness" of the Spirit.

Now see what happened: As Apollos traveled in Achaia (v. 27) two things are stated in connection with his ministry. Look at the second first. "He mightily convinced the Jews . . . publickly . . . by the scriptures that Jesus was [is] the Christ" (v. 28). Also, "he helped them much which had believed through grace" (v. 27). Here is a new note. To his gift of disputation ("convinced") had been added the grace of edification ("helped"). The latter will never be added to the former apart from the more perfect way of God. What a magnificent piece of work Aquila and Priscilla did, not only for Apollos but for the church and the kingdom.

III. THE MEASURE (Rom. 16:3-5a).

Paul pays Aquila and Priscilla a glowing tribute and speaks of them as his helpers in Christ Jesus "who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches." Whatever the contribution of these two, not only the apostle but the whole church is indebted to them. Would that this could be said of all in the fellowship, everywhere. "I give thanks, . . . also all the churches," for Aquila and Priscilla. Contributing to the very last. Doing good to the end. Still in the forefront of kingdom advance. Thus concludes the record of these early lay workers. Aquila and Priscilla, we salute you across the years.

Titus, a Competent Pastor

Ramsey, in his book *St. Paul the Traveller,* calls Titus "the most enigmatic figure in early Christian history." Other than the Epistle of Titus, he is referred to in Second Corinthians, Galatians and Second Timothy.

I. AN APOSTLE'S COMMENDATION (2 Cor. 2:12, 13; 8:6, 16, 23; 12:18).

Mark the path of Paul's praise for Titus, his "son after the common faith." Titus was (1) *encouraging* (2 Cor. 2: 12, 13). The failure of Titus to reach Troas weighed heavily on Paul. Those elements of human sympathy and understanding as found in Titus were lacking and the great apostle had "no rest in . . . spirit." Such is the priceless lift of encouragement in dark days. (2) *Reliable* (2 Cor. 8:6). The situation in Corinth was difficult; factions abounded and unseemliness prevailed. Titus was charged with the double role of collection-taker and peacemaker. How well he succeeded is evidenced by Paul's "I am not ashamed" (2 Cor. 7:14). Not flashy, nor spectacular, nor sensational; just reliable—that was Titus. He began what he finished. (3) *Truehearted* (2 Cor. 8:16). A careful reading here portrays the stature of this trusted servant of the Lord. No man could be bigger than Titus appears in these circumstances. (4) *Coöperative* (2 Cor. 8:23). Four things are here and they grow with the ages. My partner, my fellow helper, messengers of the churches, the glory of Christ. Titus' relationship to the apostolate, the church and to God left nothing to be desired. (5) *Unselfish* (2 Cor. 12:18). Paul reminds the Corinthians that in matters of temporal support he was unwilling to burden the fellowship. In this he and Titus were one. Of Titus it could be said: he sought not theirs but them. His aims were neither for self nor pelf. Here was a man remarkable for a strong, vigorous, honest, fearless character, as well as for warm sympathies and excellent judgment.

II. AN APOSTLE'S EXHORTATION (Titus 1:4-11; 2:7, 8).

In the first chapter Paul had advised Titus concerning the qualifications of the leaders and the duties of the laity. In Titus 2:7 and 8 there is for Titus a more personal word. The junior minister was to be an example in (1) *behavior.* The home life of the leadership (1:4-11) is to be such that those in the assembly can order their homes accordingly. Wives are to be in subjection and children are to be obedient. Responsibility for the quality of home life is invested in husband and father. If the home life is not as it should be, blame rests with the male parent. One word, self-control, sums up the latter half of verse 7. There is to be the rigid curbing of appetite and desire. In verse 8 Titus was urged to associate with the good by opening his home ("hospitality"), by seeking their fellowship and by a deportment that marked him as one of them. (2) *Belief.* The foregoing would provide a pure doctrine and sound speech that could not be condemned (2:7, 8). When public belief is backed by personal behavior there is the ring of purity, gravity and sincerity. This explains the lack of weight in many a spoken word. The life belies the lips and the hearers are unimpressed. Let us keep clear of involvements that nullify our message. Such was the word of the apostle to Titus. And the latter proved worthy of both the commendation and the exhortation.

THE ALLIANCE FAMILY

(Continued from page 16)

purchased. Every home in the town was visited and introduced to the Alliance through suitable literature and advertising.

The work in Yorkton began with a Sunday night series of prophetic messages by Rev. Alvin Martin. Since that time members of the Alliance Tabernacle in Regina have continued meetings. The attendance averages about thirty, and all those participating in this effort are greatly encouraged.

Congregation to Build Church after Twenty Years

The Christian and Missionary Alliance congregation of Bound Brook, N. J., held a ground-breaking ceremony on Sunday, July 30, in Middlesex, where they will build a new church after meeting for twenty years in a store room. Rev. L. J. Isch, Sr., District Superintendent, was present for the occasion. The pastor, Rev. George McDaniel, expressed a desire for prayer support for this work.

Our Cover

The Lac tribe of Viet Nam is one of seven Koho-speaking tribes in the Dalat area. Tiny girls have their ears pierced and a thin stick is inserted. Larger pieces of wood are inserted until the women can wear these large wooden disks. . . . The Koho-speaking people have been most responsive to the gospel.

AMBASSADOR OF THE LOVE OF GOD

(Continued from page 14)

tainous town. With tears running down his dusky cheeks, Palací repeated his favorite phrase, "Marvelously great is the love of God!" Every one of us agreed.

Maravillosamente grande es el amor de Dios! (Marvelously great is the love of God)." No one has ever been able to tell of the love of God with greater appeal, more understanding and with more Holy Ghost pathos than did Eduardo Palací. This great little man of God went to be with the Lord after a heart attack which occurred June 14 while he was traveling on a bus to his classes in the Buenos Aires Bible Institute.

With these unworthy lines we pay tribute to a great man of God whom we learned to love and whom God found at the foothills of the Andes and used to bless thousands of people in Latin America, the United States, Canada, England and Germany with the message of the undying love of God for a lost world.

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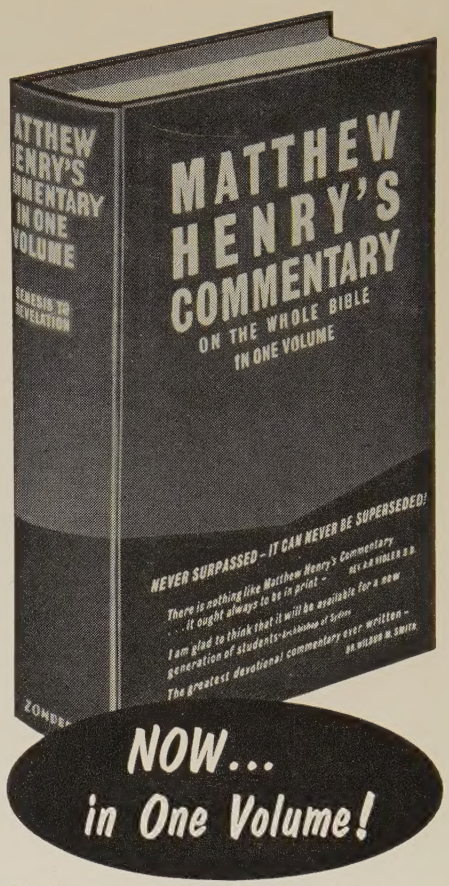

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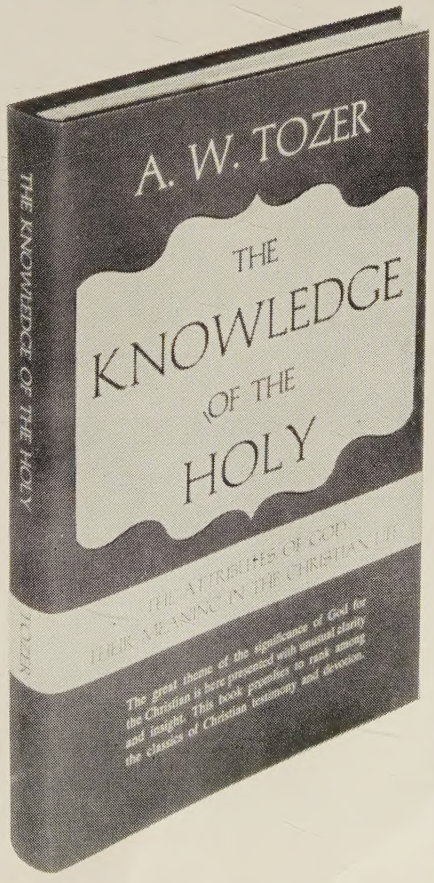

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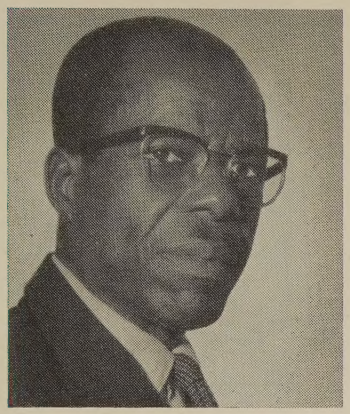
The Gabon Church Achieves Stature



Rev. Jean Mbadinga, president

WE do not hesitate to add that we are learning from them and also growing with them."

A missionary letter so states the position of the missionaries as related to the church in Gabon. Once the initiative lay entirely with the foreign teachers; the Christians depended upon them for direction and in some cases even for material support. Gradually a change has come for which the missionaries have fervently prayed and labored. Their role is still vital to the church but the relationship is one of equality and mutual respect.

In the church leaders there are marked evidences of divine wisdom, spiritual discernment, understanding and courage. The humble and capable leadership of the new president has been a stabilizing force at a time when the combination of strong nationalism and the withdrawal of Mission finances could have ended in disaster. An increase in the offerings indicates an increase in faith and responsibility. Although this has resulted in an advance in the financial support for Christian workers, still their work is done on a sacrificial basis. Common laborers are paid three times as much as they receive.

The past year has seen a numerical growth in the national church as well as a spiritual growth. Surpassing last year's record by 71, this year's baptisms total 1,167. Working together, the Gabonese Christians and the missionaries have applied themselves through the various ministries to the spreading of the gospel. The doors to evangelization in Gabon are wide open and God's people are under a great burden of prayer for areas within our field yet to be reached with the message of salvation. They earnestly solicit the prayers of all who know the Lord for more laborers in this great harvest field.

Total area of Gabon: 103,000 square miles

Total population: 411,000

Our responsibility: 209,500

Our work began: 1934

National workers: 69

Organized churches: 37

THE CHRISTIAN AND MISSIONARY ALLIANCE

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